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"A PHRENOLOGICAL MESSENGER."

The Official Organ of "The Universal Phrenological Society."

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MONTHLY.**

EDITED BY IDA ELLIS.

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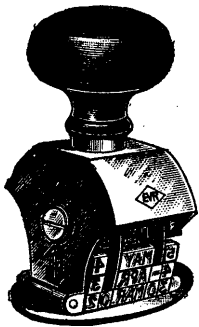
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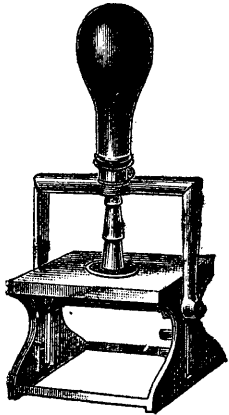


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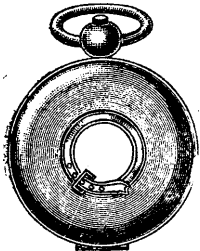


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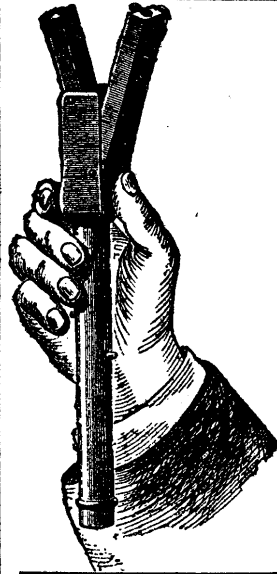
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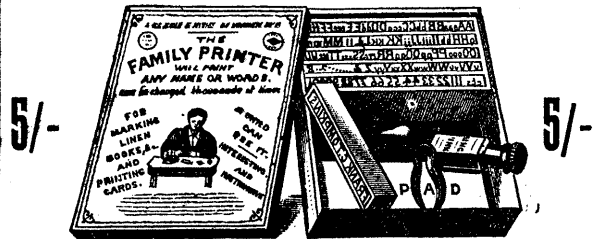
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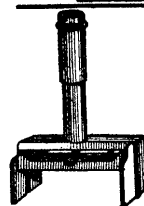
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VOL. I.

SEPTEMBER, 1892.

No. 13.



Life and Character Sketch of Dr. WALFORD BODIE, M.E., Dp. U.P.S., etc.

LIFE SKETCH.--Dr. Walford Bodie is a native of Aberdeen, Scotland, where he was born June 11th, 1866. He commenced the study of phrenology when but nine years of age, when he came into possession of a bust at a sale. He was educated at Dr. Bell's Academy, and after leaving there he attended Gordon's College, where he gained high honors in acoustics, sound, light and heat, electricity, magnetism, etc. He afterwards served four years with the National Telephone Co. as inspector and consulting electrician. After leaving there he started business for himself as electrician, having great success. Shortly afterwards

SEPTEMBER

in the
Phrenological World.

1	Th	
2	Fr	
3	S	
4	S	
5	M	James Coates, B.P.A., b., 1843.
6	Tu	
7	W	
8	Th	
9	Fr	
10	S	
11	S	
12	M	
13	Tu	{ Inaugural Meeting of B.P.A., held 1886.— E. T. Craig, Chairman. Wm. Brown born, 1839.
14	W	
15	Th	
16	Fr	
17	S	
18	S	Dr. Nathan Allen born 1813. The editor of the first 3 vols. of the Amer. Phreno. Journal and Miscellany.
19	M	
20	Tu	
21	W	
22	Th	
23	Fr	
24	S	
25	S	
26	M	
27	Tu	Meeting of the U.P.S. at 7-30 p.m.
28	W	
29	Th	
30	Fr	

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he was induced to take to the stage as a profession, for he was also a gifted cartoonist, conjuror, and ventriloquist. His first engagement was at the Star Music Hall, Sunderland, where he received the salary of £3 10s. od. per week, but as a proof of the appreciation of his powers now that he is becoming better known, he now thinks nothing of receiving £40 or £50 for the same time. He was married on April 25, 1888, to Miss Jeannie Henri, eldest daughter of Mr. David Henry, Macduff, who has since accompanied him on all his travels, being also an earnest student of phrenology and kindred sciences. Dr. Bodie was the first hypnotist to publicly perform surgical operations upon hypnotised patients. He has also made anatomy an ardent study, and his museum of anatomy, and works on the human body, are worth over £500. He has also made a special study of the anatomy of the mouth, having been in partnership with Dr. Hamilton, surgeon-dentist, Forfar, where he did most of the work as surgeon-dentist, and he is now preparing a work on the teeth and how to preserve them, which will shortly be published along with other works he has in hand.

Dr. Bodie has a large practice in Macduff, where he now resides, as a medical electrician and dentist.

Dr. Bodie is at present appearing at Reynold's Exhibition, Lime Street, Liverpool, where he had a three months' engagement for the summer season, and owing to his great success has been asked to stay for a month longer. He is a young man who is gifted with many talents, all of which he has found good use for. For a young man of his age we know of no one so versatile, and if he makes as rapid progress in the future as he has done the last few years no doubt he will be awarded by not only making a fortune, but by the consciousness of having done some good in the world, for Dr. Bodie is not the kind of man to turn a deaf ear to the needs of the poor around him, as may be seen by the zeal he throws into charity work, helping the poor he comes in contact with. The council of the Universal Phrenological Society have awarded him their Diploma as a token of his proficiency in the Phrenological science.

Dr. Bodie is a lover of the fine arts, and his collection includes pictures by some of the leading artistes of the day, he is said to have the finest collection in the North of Scotland, the walls of all his rooms being covered from floor to ceiling. He has had very tempting offers to go abroad, but he has a great love for his mother country. He was offered the position of Consulting Medical Electrician to the British Electric Institute, London, a position worth over £1000 per year, and judging from his refusal of that we would be inclined to think he must do a very lucrative business. Dr. Bodie has made paralysis, catalepsy, and epilepsy a special study, and has been most successful in the treatment of a great many cases. He is the author of several very cleverly written works viz:—"The Telephone," and "All about Electro-Monology, or the science of Hypnotism." "How to become a Mesmerist." &c.

CHARACTER SKETCH.—Dr. Bodie's Temperamental developement is remarkably even. If there is a predominance of either it is found in the Motive, which supports an intense energy of mind that cannot dream life away, but must be practical. He is organized on a high key, and is capable of great enjoyment and satisfaction. His mind works very easily, and he will be apt to overtax himself before he is aware of it, and is of such a free and openhearted nature that he will promise too much and thus get his hands too full. The majority of his phrenological organs are fully or strongly developed, which indicates a distinct and individual character. He is quite alive to what is going on around him; he sees with an intent rather than from curiosity, hence he is able to form opinions from observation. Love of order, system, and method is a leading point in his character, consequently he has great power to systematize and bring all his powers to bear harmoniously, so as to gain strength as he advances. He has great artistic taste and talent, and could manifest more than ordinary ability in this respect. Is very fond of the perfect and beautiful, and keeps up with the spirit of the age. Language is large, which, with his strong imagination and free action of mind gives him rare abilities as an entertainer. He is broad in the temples, indicating ingenuity and versatility of talent. Benevolence and Veneration is large, giving him by nature strong feelings of reverence for the superior, and a sympathetic mind for suffering humanity, and making him desirous for the happiness of others, as well as his own. His confidence in himself is full, making him independent, self-reliant, and dignified, capable of maintaining his own lawful position, giving him power to manage his own affairs. Approbativeness is by no means small, thus he has ambition, a desire to excel, to please, and be thought well of. He is in his element when at the head controlling, leading, and guiding others. His penetration of human nature is strong; is fond of dealing with peculiar dispositions to bring them out, for the human mind is by nature a source of never-ending pleasure for him to study. Hope shines brightly, adding greatly to his happy influence over others. He has a full share of base of brain from ear to ear, giving force, energy, and capacity to go through trials and difficulties, can stand his own ground in the midst of danger. His capacity to love would not be by a large family or circle of friends, but he could enjoy both fully. He has a large variety of gifts, and could excel as a doctor, scientist, chemist, phrenologist, or any profession where he can apply his knowledge in a practical manner. If he does his best and lives a true hygienic life, he is capable of excelling in any intellectual or moral sphere as circumstances may require.

DAVID DALL (abridged).

The character of any person correctly told from their handwriting or photograph by the editor of "Know Thyself," Madame Ida Ellis. Fees—1/-, 2/-, 3/-, 4/- and 5/- Address—115, Taylor St., Batley

Phreno Magnetism, Electro Monology,

OR. SO CALLED ELECTRO-BIOLOGY.

By DR. WALFORD BODIE, Medical Electrician.

THE name I have chosen to place at the head of this article (Electro Monology) is a new one, but I think it represents the nature of the phenomena better than any other. I do not wish to make it appear that I have accomplished a discovery, but I have long entertained the idea that Electrical Psychology and Electro-Biology were too indefinite to convey a distinct conception of the nature of this extraordinary phenomenon.

Psychology is a compound of two Greek words viz: *psuche*, which means soul, and *logus* which means word, discourse, or wisdom; hence by Psychology we are to understand the science of the soul. This term was the original one adopted by Dr. Dodds, of America. Dr. Darlington afterwards introduced this old friend into England with a new face, naming it Electro-Biology. Biology is also a compound of two Greek words viz: *bios* which means life, and *logus* which means as before stated, thus the term Biology signifies the Science of Life.

Monology which I have selected as the most fitting term, is from the Greek *monas*, which means unity, and *logus*, wisdom, &c., hence by Monology we are to understand the unity that subsists between mind and body, and as all impressions are made upon the mind through the medium of electricity as the only agent by which it holds communication with matter, so you will readily perceive not only the propriety, but the entire aptitude of the name Electro Monology.

I have nothing to do with other men's definitions, but having had opportunities of practically investigating and exhibiting the science, I have a legitimate right to submit my own views on the subject.

We behold respectable and intelligent individuals, who are above suspicion, men who have never suffered from any disease whatever, of strong will and iron nerve in the possession of all their reasoning faculties. Clergymen, physicians, lawyers, editors, men accustomed to scientific and literary pursuits, experiencing all the phenomena in their own persons, compelled at the will of the mesmerist or monologist to shiver with cold, glow with warmth, sneeze with imaginary snuff, made to believe their seats burning hot, that they are some great personage &c, &c. The stronger mind is armed with authority and attribute, surpassing the fabled exploits of the gods and seers. Sensation, sight, touch, taste, idea, and impulse are all alike under the command of the usurping will. Audiences are convulsed with laughter at seeing their own friends absolutely intoxicated with drinking cold water which they are persuaded to believe is brandy; others crawling about in the degraded posture of animal life, and actually bleating their conviction of the transformation. In these we only recognise those vivid illustrations

eminently calculated to render popular a power of an awful nature and extent; indeed little more than a century ago, had I performed the experiments which I have exhibited to crowded and delighted audiences all over the country, such doings would have rendered certain my sacrifice as a wizard unless I had mesmerised my executioners.

To be Continued.

Answers to Correspondents.

CORRESPONDENTS who do not find their letters answered in this column should repeat their questions and send a stamped addressed envelope, when they will be replied to by post. Questions are invited on health, diet, education, or anything else relating to human nature. Address—Correspondence Department, *Know Thyself* Office, 115, Taylor Street, Batley, Yorkshire.

SYDNEY EVERITT.—You have considerable constructive ability and are best suited for a mechanical occupation, as cabinet maker, etc. You are rather secretive, and not at all inclined to say all you think. You have a strong will and much push and energy of character.

Hypnotism and Surgery.

A CHALLENGE.

Mr. Walford Bodie writes as follows regarding the medical profession and hypnotism:—It would be very hard indeed if the men who have brought the science to the front should be restricted by law from practising as mesmerists (there are just as many gentlemen mesmerists as there are gentlemen doctors), but it will never be. The faculty have only put the mesmerists on their guard, and the Council of the Universal Phrenological Society intend to organise an association for the protection of qualified mesmerists; that is to say, those who have made the science a study and demonstrated publicly their knowledge of the same. Of course each will have to pass an examination. By this means the public will be saved from the gullibility of so-called mesmeric quacks. I have been a public demonstrator of hypnotism for the last seven years, and I claim to have been the first hypnotist to have shown surgical operations publicly on the platform, and I am and have been demonstrating nightly at Reynold's Exhibition, extracting teeth to persons who care to come on the platform without them feeling the slightest pain, and I am prepared to forfeit £100 to any charitable object in the town if the doctors can bring me a patient that I cannot perform an operation on; and, furthermore, I am willing to accompany the doctors to the hospital and prove the same. I will extract teeth without the patient feeling the slightest pain. By making this statement and challenge I contradict the latter part of your leader, where you state that it cannot be said that any really valuable and reliable results have yet been achieved with hypnotism.

LESSONS IN PHRENOLOGY.

LESSON IX.

NOTE.—These lessons do not profess to deal technically with Phrenology, but are intended for those who desire to learn the first principles of the science.—Ed.

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The Groups.

No. 7.—The Moral Group.

THIS group includes the organs of *Spirituality, Hope, Conscientiousness, Veneration, and Benevolence.*

THEY ARE LOCATED at the top of the head, and when excessive give a height and fulness to that part, but when deficient *vice versa*.

We mean by *Spirituality*, superstition, witchcraft, faith, belief in providence, trust in prophetic guidings.

IT IS LOCATED next to Intuition, between Veneration, and Ideality, and has three divisions; the portion next to Ideality giving wonder or sense of the novel and marvellous, and disposition to amplify and magnify, the middle portion trust or disposition to adopt untried measures, and trust in the unseen and impersonal, and the portion next to Veneration faith or sense of the spiritual, and confidence in partially developed truths, according to the degree of activity. If you are marked:—

DEGREE 1. DEFICIENT.—You are never guided by faith, and you totally disbelieve in a heaven or spirit world. You have no faith in the unseen, trust in providence, or anything of the kind. In short you never believe what you cannot see, totally ignoring dreams, omens, fortune telling, and prophecies, and you never admit new, marvellous, or spiritual things, being very incredulous.

DEGREE 2. SMALL.—You perceive spiritual truths so indistinctly as rarely to admit them, and you are very seldom guided by faith, being like “doubting Thomas,” who must see the fullest proof before believing. You have very little sense of the novel and marvellous, seldom magnify things, and have very little faith or disposition to adopt untried measures, or confidence in partially developed truths. You are singularly wanting in faith in providence, and do not believe in superstition or witchcraft. In short, you are sceptical, and only believe things on evidence.

DEGREE 3. MODERATE.—Thou lackest faith and trust in spiritual things, being often beset by doubts and believing mainly from evidence, or in other words you believe more in works than faith, and do not believe much which cannot be accounted for. You have a little faith in providence, and a moderate trust in prophetic guidings.

DEGREE 4. AVERAGE.—Your spiritual guidings are not always sufficiently distinct to enable you to implicitly follow them, being sometimes doubtful, but on the whole you believe in things spiritual, having faith in providence and trust in prophetic guidings.

DEGREE 5. FULL.—You are spiritually-minded, seldom doubt things spiritual, but believe in providence, prophetic guidings, and trust in the unseen and spiritual.

DEGREE 6. LARGE.—You are seldom beset by doubts, and derive great pleasure from believing in things spiritual, and have very little sympathy with doubting Thomas's. You have implicit faith and trust in the unseen, believe in proverbs, and

are sometimes apt to believe in superstition. You delight in marvellous and supernatural things, experience a species of waking clairvoyance, as it were forewarned.

DEGREE 7. EXCESSIVE.—You blindly believe in ghosts, dreams, omens, fortune telling, false prophecies, witchcraft, and have an excessive sense of the novel and marvellous. You are disposed to amplify and magnify things and have excessive confidence in partially developed truths. You are by far too credulous and fanatical in spiritual matters, never doubting anything of a supernatural nature but believe anything superstitious.

HOW TO CULTIVATE.—Have more faith in providence, trust in prophetic guidings, muse and meditate on things divine, such as immortality, a future existence, and the state of man after death. Never deny the wonderful and mysterious because you cannot understand them, but let your mind be open to receive new truths. Have more faith in untried measures and combine *faith* with works.

HOW TO RESTRAIN.—Guard against the perversion of this noble faculty. Never read or think of ghosts, witches, fairies or demons, but dwell more upon the realities of life, and endeavour to account for all things wonderful and strange by natural phenomena. Think more of the terrestrial than the celestial. Beware of vain delusions and spiritual fanaticism, combine *works* with faith, and never believe in anything until you have some proof.

“Be not righteous over much.”—*Solomon.*

SECTION II.—HOPE.

We mean by *Hope*, expectation, buoyancy, speculation, hopefulness, anticipation of future success, and happiness.

IT IS LOCATED between Spirituality and Conscientiousness, above Sublimity, under Veneration, and has three divisions, the portion next to Sublimity giving speculation or a disposition to venture or run risks with the hope of success, the middle portion hope for the present, or consciousness of present enjoyment and hope of immediate success connected with this life, and the portion next to Veneration, hope for the future or the consciousness of another life, and a sense of immortality according to the degree of activity. If you are marked:—

DEGREE 1. DEFICIENT.—You never speculate or expect anything, and are therefore never disappointed. You are always desponding and melancholy, and never build a castle in the air.

DEGREE 2. SMALL.—You look on the dark side of everything, and are apt to magnify difficulties. In fact you cannot see anything but misfortune for the future. You seldom speculate, expect or anticipate anything, or build castles in the air.

DEGREE 3. MODERATE.—You are not given to build castles in the air, and do not anticipate anything much for the future. You do not like speculating, and you look on the dark side of things too much.

DEGREE 4. AVERAGE.—You sometimes build air castles, but do not expect too much, and are not liable to over speculate. Are generally buoyant, cheerful and hopeful.

DEGREE 5. FULL.—You are buoyant, hopeful, and cheerful, and apt to build castles in the air. You sometimes speculate, and expect more than you get.

DEGREE 6. LARGE.—You are not easily discouraged though you sometimes attempt more than you can accomplish, and expect too much, always looking on the bright side of things. Despondency and melancholy feelings are strangers to you, and even when disappointed you still hope on.

DEGREE 7. EXCESSIVE.—You are perpetually building castles in the air, and make a great many unwise speculations in the hope that “something will turn up in the near future.” You are most unreasonable in your expectations, are constantly being disappointed, and make a great many rash promises.

HOW TO CULTIVATE.—Banish gloom, and associate with lively youthful people. Never despair, but remember “every cloud has its silver lining,” and “the darkest hour precedes the dawn.”

Expect more for the future, and be more buoyant, hopeful, and speculative. Look on the sunny side of the hedge, or the brightest side of life. Hope on, hope ever.

HOW TO RESTRAIN.—Guard against extensive speculations, horseracing, gambling of any description, never build castles in the air, and be less buoyant and hopeful. Expect nothing, and then you will have fewer disappointments

SECTION III.—CONSCIENTIOUSNESS.

We mean by *Conscientiousness*, integrity, equity, faithfulness, consistency, moral principle, love of right, justice, and truth.

IT IS LOCATED above Cautiousness and Sublimity on each side of Firmness, and has three divisions; the portion nearest Cautiousness and Sublimity giving circumspection or consistency in life and action and sense of propriety, the middle portion integrity or truthfulness, faithfulness, and disposition to adhere to all engagements, and the portion next to Firmness justice or equity, sense of moral obligation, sense of guilt, and desire to be just and honest, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You cannot discern between right and wrong, and therefore never condemn yourself in any of your actions, having no moral principle or love of right, justice, and truth whatever, and are most unscrupulous in all your actions.

DEGREE 2. SMALL.—Your ideas of justice are very limited. Seldom feel guilty, and very easily justify yourself when you have done wrong. You have very little moral principle, and do not value right, justice, and truth as you ought.

DEGREE 3. MODERATE.—You sometimes have conscientious scruples, but on the whole are very little troubled with remorseful stings of conscience, as you have not a high sense of right, justice, and truth.

DEGREE 4. AVERAGE.—You prefer the path of rectitude and duty, and like to do right, but are not over particular about doing wrong in little things when it is most convenient, as you have only the average sense of right, justice, and truth.

DEGREE 5. FULL.—You like to do right for its own sake, having a full degree of moral principle, integrity, love of right, justice, and truth.

DEGREE 6. LARGE.—You are apt to make too little allowance for the weaknesses and imperfections of human nature. You let duty come first in your actions, and are scrupulously exact in all matters of right, having a great deal of moral principle, and a strong sense of right and wrong, love of justice and truth.

DEGREE 7. EXCESSIVE.—You carry duty and right to such an extreme as to make it wrong, and are far too conscientious, being tormented by conscientious scruples over the most trifling matters, condemning yourself whether others do or not.

HOW TO CULTIVATE.—Make everything a matter of conscience and be scrupulously honest and upright in all things. Learn to do unto others as you would they should do unto you. In short, let duty come first, let conscience reign supreme, let justice be done though the heavens fall, and love right, justice, and truth for its own sake.

"Buy the truth and sell it not."—*Solomon*.

HOW TO RESTRAIN.—Do not condemn yourself or others, but leave the judgment to God. Do not be so exact in everything as you are apt to carry duty and right to such an extent as to make it wrong.

SECTION IV.—FIRMNESS.

We mean by *Firmness*, stability, decision, perseverance, obstinacy, wilfulness, stubbornness, fixedness of purpose, tenacity of will.

IT IS LOCATED at the top of the head next to Conscientiousness, between Self-esteem and Veneration, and has three divisions; the portion next to Self-Esteem giving power of will, or ability to decide quickly, and a desire to have one's own way, the middle portion stability, or fixedness of purpose and settledness of opinion, and the front portion next to Veneration, perseverance or tenacity of mind, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You have no stability of character whatever, and are not in the least persevering, but are blown about by every wind. You never know your own mind, and are easily driven to do anything, having no power to decide for yourself, you are consequently subject to the will of others.

DEGREE 2. SMALL.—You are easily persuaded by others, and have very little perseverance or stability of character, and have next to no mind of your own.

DEGREE 3. MODERATE.—You are not very firm, stable, or persevering in character, and are easily influenced by those around you.

DEGREE 4. AVERAGE.—You like to have your own way, but at times give way to others, and are inclined to go with the stream. You are generally firm, stable, and persevering, but are not stubborn or dogmatic.

DEGREE 5. FULL.—You have a strong will and are stable and persevering in character, but not obstinate. You will not be driven but can be led.

DEGREE 6. LARGE.—You have a determined character, and sometimes defeat your own purposes by too great self-will. You are very firm, rather unyielding, always mean what you say, and are very persevering in character. Are at times liable to be wilful, and have great fixedness of purpose and tenacity of will power.

DEGREE 7. EXCESSIVE.—You are an obstinate, stubborn mule, will neither be persuaded nor driven. Are extremely foolhardy, and will never give in however wrong you may be.

HOW TO CULTIVATE.—Be more firm and stable in character, and persevere in all you undertake. Have more fixedness of purpose and tenacity of will. Do not be turned aside from your plans by anyone, but strive to have a mind of your own.

HOW TO RESTRAIN.—Be more willing to follow the will of others who are older, wiser, and better than yourself, for one often gains a great deal by yielding a little. Don't be so foolish as to lose opportunities of doing good, and gaining a point, by being stubborn, but be more pliable.

SECTION V.—VENERATION.

We mean by *Veneration*, devotion, reverence, adoration, respect, the praying faculty.

IT IS LOCATED on the top of the head between Firmness and Benevolence, and has three divisions; the portion next to Firmness giving antiquity, or love of old relics, ruins, forms and customs, the middle portion worship, or desire to adore, venerate, and worship a supreme being, aspirations towards the holy and sacred, and the portion next to Benevolence respect, or regard for superiors, the aged, and great, according to the degree of activity. If you are marked :—

DEGREE 1. DEFICIENT.—You totally dislike creeds and ritual, and have no love or sympathy with things sacred or divine or respect for either God or man, and have no disposition to pray whatever.

DEGREE 2. SMALL.—You have very little adoration for a supreme being, or respect for the aged, and are not very devoted to things sacred and divine.

DEGREE 3. MODERATE.—You do not devote your life to religious duty to any great extent, and would much rather work

than pray. You have only a moderate respect for old age or superiors.

DEGREE 4. AVERAGE.—As a rule you are respectful to your superiors, and to the aged, and reverence for religion, though not very devoted to things sacred.

DEGREE 5. FULL.—You like to adore the supreme being, and respect old people. You have reverence for religion, being usually respectful and devotional though not idolatrous.

DEGREE 6. LARGE.—You have great reverence for age, a higher power, and for antiquity, having an adoring frame of mind. You are inclined to be religious, prayerful, and worshipful.

DEGREE 7. EXCESSIVE.—You are idolatrous, and have a foolish reverence for authority, bigotry, and religious intolerance.

HOW TO CULTIVATE.—Encourage a worshipful spirit. Attend to religious worship, and be respectful alike to superiors, equals, and inferiors. Have more reverence for things sacred and divine.

“Remember now thy creator in the days of thy youth.”—*Solomon.*

HOW TO RESTRAIN.—Have no idols. and call no man “lord.” Avoid blind devotion to old things. Work instead of pray. Never go amongst religious excitement or fanaticism.

SECTION VI.—BENEVOLENCE.

We mean by *Benevolence*, sympathy, philanthropy, generosity, charity, liberality, kindness, and humanity.

IT IS LOCATED between Veneration and Intuition, Imitation being on each side, and has three divisions; the portion next to Veneration giving sympathy or interest in others, regard for their happiness, tenderness, charity, disinterestedness, the middle portion liberality or disposition to aid others, kindness and desire to do good, and the portion next to Intuition philanthropy, or a regard for the welfare of mankind, and a disposition to do the greatest good to the greatest number, according to the degree of activity. If you are marked:—

DEGREE 1. DEFICIENT.—Self comes first and everybody else after. You have no interest in the welfare of others. You have no sympathy with human beings, and no desire to make others happy, for selfishness reigns supreme.

DEGREE 2. SMALL.—You are rather selfish and unsympathetic, are not kindhearted or self-sacrificing, neither would you put yourself about to make others happy.

DEGREE 3. MODERATE.—You are not very generous, kindhearted, or sympathetic, and do not try to make others happy.

DEGREE 4. AVERAGE.—You are as a rule sympathetic and kindhearted, and often long to make others happy.

DEGREE 5. FULL.—You like to do philanthropic work, being generous, accomodating, and sympathetic with human ills.

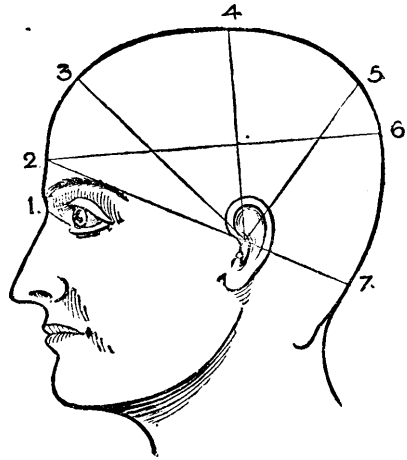
DEGREE 6. LARGE.—You are a good Samaritan and delight to do good, will make personal sacrifices to render others happy. You are very generous, kindhearted, sympathetic, and will do much to relieve the sufferings of humanity, and are apt sometimes to misplace your sympathies. In short, you are very charitable and forgiving, will gladly sacrifice self upon the altar of Benevolence.

DEGREE 7. EXCESSIVE.—You give away what you really need yourself, and are always too ready to help both friends and strangers. Literally waste your money and property if you possess any.

HOW TO CULTIVATE.—Be more generous and less selfish, and endeavour to interest yourself in philanthropic labours.

“Withhold not good from them to whom it is due.”—*Solomon.*

HOW TO RESTRAIN.—First be just, then generous, for remember that charity begins at home. Give less than you are naturally inclined to. Be selfish first and generous afterwards. join the No. 1 society at once, and only lend when you can afford to lose.



The Size, Weight, and Quality of Brain.

SIZE.—To be a Luther, Franklin, or a Gladstone, you must possess a large brain, for size is indispensable to *greatness*, though not always to *brilliancy*. It is a universal law that size, other things being equal, is a measure of power, therefore it would not be consistent argument to contrast a piece of wood with a piece of iron of equal size to contradict this statement, as wood and iron are not equal in other respects. As we judge the physical power of men by their size, so we also judge the power of brain by its size, provided the health be good, and the body large enough to supply all needed vitality. The same principle applies with equal force to each organ of the brain; the greater the size, the stronger is the manifestation of the mind through it, and *vice versa*. In the lowest class of idiots, the circumference of the head from Eventuality (2) to Eventuality (2) over Inhabitiveness (6) measures from 12 to 13 inches. In an average sized British adult head the measurement is 22 inches for a man, and 21½ for a woman, the same difference in proportion, manifesting itself in other measurements of the head.

WEIGHT.—All great men have heavy brains, but it greatly depends *where* the brain chiefly lies to tell what form of power the manifestations will take. If the back portion of the brain is larger than the front there will be more animal than intellectual power manifested. If the front is largest the intellectual power will be predominant, therefore it will be seen that the weight of brain should not be taken as a *whole* to judge intellectual power, but each part *separately*, or the knowledge is of little value. The brain reaches its full development anatomically about the 20th year, but may continue to increase in size and weight until the 40th year or more, according to the health and pursuits of the individual. After the 55th year it

usually begins to diminish, and there is a corresponding decline in mental power. The correct weight cannot be ascertained until death, but it has been proved that when the weight is below 30 ounces the person is an idiot, and that the average British adult brain is about 45 ounces for a man, and 40 ounces for a woman.

QUALITY.—In regarding size and weight as a measure of power, however, it is necessary to take into consideration the quality of the brain as shown in the Temperaments, etc., for *quality* is more important than *quantity*, though true greatness needs both quantity and quality. In the following description the *quality* is taken into account more than the mere size only. If you are marked:—

DEGREE 1.—You have a very small head of bad quality, and are therefore thoughtless, senseless, idiotic, and swayed by other minds.

DEGREE 2.—You have a rather coarse and small brain, which manifests much weakness of character. Your ideas are very limited, you have very little self-control, and seldom have any influence on others.

DEGREE 3.—You have inferior brain-power, and are unable to do much alone. Your success, even in the ordinary walks of life is dependent greatly on your circumstances. You seek the guidance of superior minds, and are easily mystified at complicated subjects.

DEGREE 4.—You have sufficient brain power to enable you to hold your position in life, but will not manifest anything great. You are not profound, but more practical than theoretical.

DEGREE 5.—You have a good amount of brain power, and are really clever in some things, but show more brilliancy than command.

DEGREE 6.—You have splendid ability to control and govern others, and have always had a vast influence with your friends. When thoroughly aroused you show splendid talent, having a powerful intellect and superior judgment. You possess that which is god-like intellect, and have a good store of general knowledge.

DEGREE 7.—You are an intellectual giant, and a leader in thought, having a large heavy brain of superior quality. A genius, full of wisdom, and will rise to eminence.

HOW TO CULTIVATE.—Do all you can to increase the power of your brain by studying your dictionary, keeping a diary, and jotting down all useful knowledge. Let some superior mind plan and direct for you, eat only food specially recommended to your organization, think and reason for yourself more than you are in the habit of doing, and associate only with your superiors in mental ability.

HOW TO RESTRAIN.—Engage more in manual labour and avoid over study.

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Established
1891.



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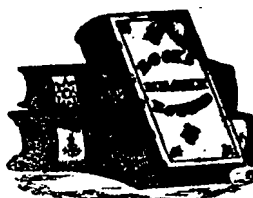
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